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AUTHOR Jacobson, Anna W.
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ABSTRACT

Six traditional Yup'ik stories are presented in Yup'ik along with English word-for-word translations. Five of the selections are traditional Yup'ik myths or legends called "qulirat"--stories that have been transmitted from generation to generation and often have supernatural elements. The sixth is a personal account of life in a Kuskokwim River fish camp; this type of narrative is known in Yup'ik as a "qanemciq." A cassette tape with audio recordings of the stories is available to accompany the booklet. The purpose of the recordings and booklet, in addition to making Yup'ik stories available in an oral format, is to provide a means of helping students of Yup'ik to bridge the gap from understanding the printed text to understanding the spoken language in "real time." An introductory section to the booklet describes the materials, explains their history, provides background information on the language and culture, and offers some notes on each story. (MSE/JR)

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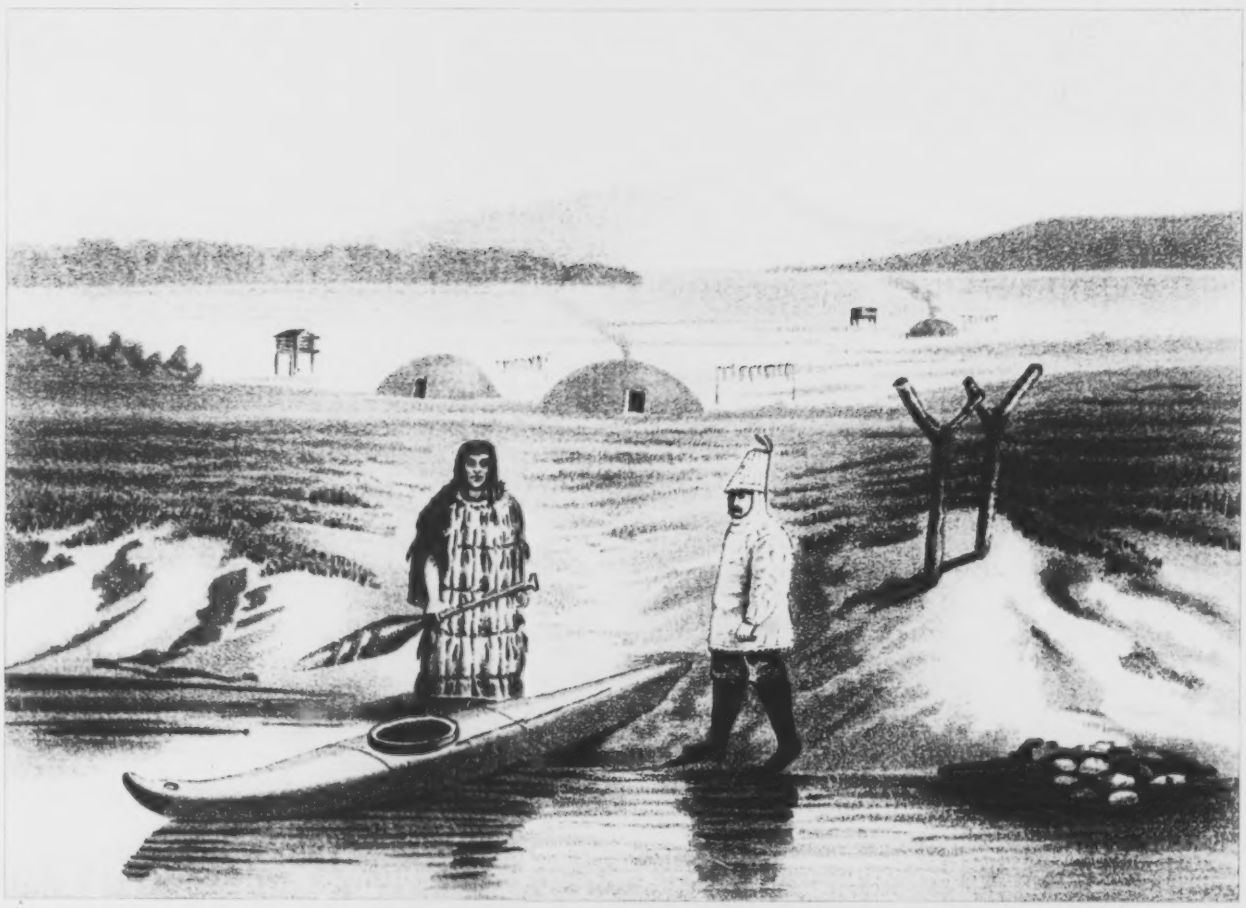
Yup'ik Stories Read Aloud

Yugcetun Qulirat Naaqumalriit Erinairissuutmun

With Transcriptions and Word-By-Word Translations



Recorded in Yup'ik and Translated by Anna W. Jacobson

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Steven A. Jacobson

Alaska Native Language Center
1998

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Yup'ik Stories Read Aloud
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With Transcriptions and Word-By-Word Translations
Anna W. Jacobson and Steven A. Jacobson
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Address correspondence to:
Alaska Native Language Center
University of Alaska Fairbanks
P.O. Box 757680
Fairbanks, AK 99775-7680
Telephone (907) 474-7874
e-mail fyanlp@aurora.alaska.edu

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INTRODUCTION

Five of the six selections here are traditional Yup'ik myths or legends, called **qulirat** (singular, **quliraq**) in the Yup'ik language. **Qulirat** are stories that have been transmitted from generation to generation and often have various supernatural elements. The other selection is a personal account of life in a Kuskokwim River fishcamp and as such is called a **qanemciq** in Yup'ik.[1]

With the exception of the one **quliraq**, *Imaam Yua*, all the selections here were previously printed as unannotated supplemental readings in Jacobson 1995.[2] One selection, *Cetugpak*, had been published earlier as a booklet for use in Yup'ik bilingual programs (Nick 1973); another, *Nunat Ercuilkai*, was first published in Tenant and Bitar 1981; *Imaam Yua* was first printed in the November 1988 issue of the Yup'ik Language Center newsletter *Yupiit Akiugit*; and finally *Mingqun Tamalleq* was originally printed in Barnum 1901, though in a very different orthography than here. Only *Nunat Ercuilkai* has been printed with an English translation.

The **qulirat** were all originally oral presentations, and tape recordings of these performances (with the exception of *Mingqun Tamalleq*, which was written down 100 years ago) still exist in the Alaska Native Language Center archives and elsewhere. One might wonder why these stories were retold for the accompanying tape rather than merely using copies of the original recordings.[3] The answer is that such recordings were generally made under far less than ideal audio conditions making them often difficult to understand, to say nothing of the distracting presence of "false starts," asides, interruptions, and the like. Also, traditional oral storytelling devices such as facial expressions, hand motions, and audience

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1. For a discussion of the difference between these two types of narratives, see Woodbury 1984, pp. 13-14.
2. Several of the selections here are revisions of the versions in the first printing of Jacobson, S. 1995.
3. This was done for Woodbury 1984 and — for another Alaska Native Language — for Krauss 1982.

responses are lost when only the audio portion of the performance is preserved.[4] The tape recordings of the stories included here were made under favorable audio conditions, and a certain amount of editing has been done both to remove "false starts" and so-called "performance errors," and to increase the listener's understanding especially when it was necessary to compensate for visual storytelling components which were no longer available.

A second purpose of these recordings, in addition to making Yup'ik stories available in an oral format as an alternative to the various printed collections of stories now extant,[5] is to provide a means of helping Yup'ik language students bridge the gap from understanding the printed text — where one may linger as long as one wishes on a particular word, phrase, or sentence — to understanding the spoken language in "real time." To this end in addition to the stories being read clearly and at a suitably moderated speed, word-for-word interlinear translations are provided for the accompanying printed Yup'ik texts.

Word-for-word (usually interlinear) translation has seldom been used for Yup'ik texts.[6] Publishing in Yup'ik, whether collections of transcribed oral stories or originally written texts both fiction and non-fiction, has either omitted translation altogether or employed clause-for-clause literary quality (usually facing-page) translation.[7] Such a translation

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4. A way to preserve a large part of this non-audio storytelling apparatus would be through video taping the storyteller telling the story. This had not been done in the case of the stories presented here, most of which were recorded before the tools for doing such were readily available, and as the continued popularity of stories read on the radio and "books on tape" attests, there is indeed a place for stories presented only orally and not visually.

5. These include Woodbury 1984, Tenant and Bitar 1981, Orr and Orr 1995, and Orr and Orr 1997.

6. In fact the only examples — neither recent — may be a story in Nelson 1899, pp. 475-479, and a story in Hinz 1944, pp.117-119.

7. Printed without translation are the stories in Barnum 1901, pp. 271-299, Mather 1985, Jacobson, A. 1990, the readings in Jacobson, S. 1995, most of the books and booklets produced over the years

has the important advantage of making a work accessible to those who do not know Yup'ik and can elucidate passages which may be difficult even for good students. The presence of such a translation is certainly no impediment for those who can read the Yup'ik well, but ironically the more readily available and the higher the literary quality of such a translation, the more it can prove to be a "mixed blessing" for those who seek to learn the language or to improve their ability in the language. The seductively easy shortcut to the meaning of the text offered by such a translation removes the incentive and challenge for students to figure out difficult passages themselves, which is such a desirable exercise in language study. This is very likely the reason that the Lower Kuskokwim School District reprinted its collection of Yup'ik stories and translations (Tennant and Bitar 1981) in 1995 with translations moved from pages facing the corresponding Yup'ik to a separate section of the book (and turned upside down giving essentially two books, one in English one in Yup'ik bound back-to-back). For the same reason, translations were omitted from Barnum's grammar and from Jacobson's grammar; in both cases the Yup'ik readings were generally heavily annotated instead.

The student seeking to understand a Yup'ik narrative as it is being spoken cannot easily halt the narrative to look up an unfamiliar word in a Yup'ik-to-English dictionary or to unravel the grammar of a difficult passage, but failing to understand an important word or clause may cause one not to understand what comes next or even to lose the thread of the narrative completely. The English translations in the present work are intended only to be used as an aid for students in this situation. Word-for-word translations are provided here, interlinearly, as the most direct and appropriate aid to understanding the Yup'ik that one is hearing

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for the Yup'ik school bilingual programs, and a forthcoming collection of texts from Kipnuk. The collections of stories cited above (Woodbury, Tenant and Bitar, and both volumes of Orr and Orr) were all printed with facing-page or same-page smooth flowing clause-for-clause translations.

from the tape and (casually) following on the page as it is read — but only as that. No one should seek to get the meaning of the Yup'ik solely from these translations. Given their purpose, the translations here have been made as succinct and to-the-point as practical. Unlike the situation with a free translation, nuance, implication, and connotation cannot generally be translated word for word, and they need not be. Such aspects are waiting in the Yup'ik text to be understood there. Word-for-word translations (and even literal clause-for-clause translations) make no pretense of replicating the literary quality of the original Yup'ik. For a similar reason the Yup'ik text has not been arrayed in paragraphs, nor in the lines, verses, and stanzas format which has recently become popular in transcribing native language oral texts; the spoken version on tape gives the information that arrangement in paragraphs or in lines, verses, and stanzas is supposed to convey

Several problems are specific to word-for-word translation.

In Yup'ik, grammatical relationships between words are expressed through the endings much more than through the word order, and therefore it is sometimes difficult in a word-for-word translation to indicate such relationships, although in most cases context will make these things clear. However, consider for example **angutem tegganeq ikayuusqellrua tan'gurrarmun**. A word-for-word translation would be */the man /the elder /he told him to help him /the boy.* Totally obscured by this translation is just who is telling whom to help whom; these things are established by the endings of the Yup'ik words. A clause-for-clause translation would indeed show that the sentence in question is to be understood as *The man told the boy to help the elder,* and with a word-for-word translation the same could be accomplished either by adding another level of analysis to show how the endings work, or by using subscripts to give */The man$_x$ /the elder$_y$ /he$_x$ told him$_z$ to help him$_y$/ the boy$_z$*. Such devices were considered, but it was decided that in accordance with the principle of keeping the translation succinct this is not the appropriate place to explain the syntax of the Yup'ik clause any more than it is the place to explain the morphology of

the Yup'ik word, and perhaps it would become so explanatory as to actually become counterproductive for the learner as discussed above. Explanation of grammar is the job of a grammar book. The student of Yup'ik must already have a knowledge of Yup'ik grammar (and/or possess a certain amount of natural knowledge of the language), to properly use these tapes and texts as aids for further learning.

A particular problem arises with possessed local cases, phrases such as **kuigem paingani**. This means *at the mouth of the river* or *at the river's mouth*, but the specific element meaning *at* is the **-ni** in **paingani**, and a word-for-word translation would have to be */the river /at its mouth*, or */of the river /at the mouth*, or even */of the river /at its mouth*, any one of which is somewhat clumsy in translation of a context such as **uitalallruut kuigem paingani**, where the word-for-word translation would be */they lived /of the river /at its mouth* (or the like). Although it is tempting to translate a word such as **kuigem** (when it functions as a possessor) as */of the river* as a convention to signal a possessive construction, in practice this usually does not work well. It is simpler and more succinct to depend on the student to learn to recognize such possessives.

Pronouns have often not been used in the translation of Yup'ik verbs even though in a sense such pronouns are "built in" to the Yup'ik verb endings. Even when the subjects do not immediately precede the verbs and/or the objects do not immediately follow them, pronouns have been used only sometimes. For example, a phrase such as, **arnam neqerrluk nerqatallrua** might be translated as */the woman /the dried fish /was going to eat*, or as */the woman /the dried fish /she was going to eat*, or as */the woman / the dried fish / she was going to eat it*, depending on whichever is clearer in the given instance.

Another problem arises especially with certain particles, such **tayima**, **tang** or **atam**, which do not have exact English equivalents that will fit on every occasion. It is tempting, but misleading, to just fix on a single translation for each such word; often differing contexts dictate that a variety of translations should be used, and this is what has been done. Thus, **atam** is sometimes translated as *look* or *notice*, but sometimes as *characteristically*, to try to capture the meaning *notice, this is what one would expect*. Also many non-particles,

that is nouns and verbs, will be translated in differing ways depending upon context.

The sense of a so-called "observational construction" (see Jacobson, S. 1995, pp. 382 to 384) is distributed over several words. For example, for **maaten uyangtuq yuut yuralriit** a word-for-word translation is */lo and behold /he looked in /people /were dancing.* It is the word **maaten**, the indicative ending on **uyangtuq** (as opposed to the normal autonomous subordinative **uyanglluni** for narrative), and the participial ending on **yuralriit** which jointly indicate the observational construction. A clause-for-clause translation would be *he looked in and in so doing observed that people were dancing* or *when he looked in he saw that people were dancing.* The sense of *and in so doing observed that* or *when . . . he saw that* is not to be found in any single Yup'ik word but rather throughout the entire construction. Although the Yup'ik **maaten** is the most salient signal of the observational construction, there are observational constructions that lack this signaling word.

The enclitic **=wa** often fills the place of an omitted verb in narratives often meaning *and there was* (see Jacobson, S. 1995, pp. 281-282), but here again to maximize understanding the place this translation should be put somewhere other than under the word where the enclitic occurs. For example, given **ena uitallruuq nunam qukaani; nem-wa keluani maqivik** a literal word-for-word translation might be */the house /was situated /the village /in its center; /the house, and there was, /behind it /a steambath,* while the actual sense of these words is *the house was situated in the center of the village and behind the house there was a steambath.* Let the enclitic **=wa** serve as a signal for this situation.

In summary, one should not expect more from these translations than they are designed to provide. They are merely a key to understanding the Yup'ik, not in any way an English equivalent of it, and it would contradict the purpose of this work if they were so or even if a phrase-for-phrase and/or free translation were included.

All the readings on these tapes are by Anna Jacobson. The translations were done by Anna Jacobson in consultation with Steven A. Jacobson who wrote this introduction.

We would like to express our appreciation to Marie Meade for her consent to the use of *Cetugpak,* to the Lower Kuskokwim School District under whose auspices the story *Nunat Ercuilkai* was collected, to Martha Teeluk who recorded the stories *Angun Aklanqurrutngurtelleq* and *Imaam Yua,* to the late Francis Barnum who collected *Mingqun Tamalleq,* and to Tom Alton who prepared this tape plus booklet unit for publication. Of course the present work would not have been possible were it not for the earlier transmitters of these stories: Charlie Pleasant, Matilda Oscar, Agnes Hootch and others.

Notes on the Stories

Nunat Ercuilkai (A Village Without Daylight) is known, with variations, by most Alaskan Native groups, by Indians as far away as Hudson Bay, and by the Chukchi in Siberia. Stories that may be related to it are even more widespread. This is the version told by Charlie Pleasant of Quinhagak and first printed in 1981.

Cetugpak (Long Nails) is a traditional story from Nunapitchuk told in about 1970 by Marie Nick of that village.

Mingqun Tamalleq (The Lost Needle) was transcribed by Francis Barnum, a Catholic priest who lived on Nelson Island for eight years beginning in 1891. This particular story is probably from the mouth of the Yukon River.

Angun Aklanqurrutngurtelleq (The Man Who Became a Weasel) was told by Agnes Hootch, a speaker of the Norton Sound-Kotlik dialect of Yup'ik. The frequent use of (voiced) **s** rather than **y**, and the pronunciation **tava-i** rather than **tua-i** are characteristic of this dialect; other distinctive phonological features of this dialect have been replaced by the Lower Kuskokwim traits of the person reading the tape. It was collected and transcribed by Martha Teeluk in the late 1960s.

Imaam Yua (The Person of the Sea) was told by Matilda Oscar from the Lower Kuskokwim. It was collected and transcribed by Martha Teeluk in the late 1960s.

Kiagmi Neqlivik (Fishcamp in Summer), a sketch of family activities in a Kuskokwim fishcamp some forty years ago (though still largely relevant today), was written by Anna Jacobson in the early 1970s and revised in 1997.

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Nunat Ercuilkai
(A Village Without Daylight)

Tua-llu-wa-gguq ukut nunat uitaarqellriit imarpiim ceńiini.
/And so, it is said, /this /village /was situated /the sea /on its shore.

Tan'germi uitalalliniut, ercuunaki taukut nunat.
/In darkness /they lived, /it was without daylight /that /village.

Nukalpiat tamakut ayalaryaaqelliniut ernerkarcurluteng.
/Great hunters /those /would go forth in vain /seeking daylight.

Tanqigmek aqvalluteng. Tekitaqluteng camek
/Bright light /they'd go to get. /They would arrive /anything

pivkenateng. Caqerluni iliit tekican, qasgim
/not having. /Once /one of them /when he arrived, /the kashim

iluani Tulukaruk qanlliniuq, "Wii-tuq-tam kingumek ayakarlua,
/inside it /Raven /said, /"I may as well /next /briefly go

ernengullamci." Tamakut angukara'urluut
/and get you daylight." /Those /old men

qanngartelliniut, "Kitaki, kapuukaralegni,
/all at once started to say, /"Go ahead, /those with spears,

qanaalria tauna kapurciu."
/the one who dares speak /that one /stab him repeatedly."

Kapulliniat tamakut kapuutelget,
/They stabbed him repeatedly /those /the ones with spears,

nanglluku, tamakut angukara'urluut
/torturing him, /those /old men

pisqen'gatgu. Kapurraartelluni,
/because they ordered it done to him. /After he had been stabbed,

utumariami ayalliuq ernerkarcurluni, calaram
/when he recovered /he went forth /seeking daylight, /the east

tungiinun. Tuani unugmi pagkut agyarugaat
/going toward it. /There /at night /those above /the multitude of stars

piurtellruut Tulukaruum tanglurluni tumellri,
/came into being /Raven /as he snowshoed /they are his tracks,

ellakun ayallermini. Ayalliniuq ak'anun.
/through the air /as he traveled. /He traveled /for a long time.

Ayainanermini nem'ek tekitelliniuq. Tekicami
/As he was traveling /a house /he came upon. /When he arrived

tangvaumaqeryaaqellinia, yulkiinani.
/he watched it for a while in vain, /there was no sign of life.

Ullagluku, tangluugni qulvarviim taqruanun
/Approaching it /his snowshoes /the cache /against its side

ellilukek, nem qainganun mayulliniuq
/he put them, /the house /to its top /he climbed

egalerkun qinerrnaluni. Uyangtelliniuq,
/through the window /to peek in. /He looked down and saw

arnamek, angutmek-llu yungqellinilria. Angun kan'a
/a woman, /and a man /inhabited it. /The man /down there

takelqacilria, arnaq-wa calilria. Tangvalliniak
/lay down relaxing, /and the woman /was working. /He watched them

nem-llu ilua kiarrluku. Pilliniuq
/and the house's /interior /he scanned. /He observed that

tuqmigtangqellinilria, mermek imarluni. Umyuarteqliniuq,
/there was a bucket, /with water /filled. /He thought,

"arnaq-llu kan'a meqsunga'arteqaqsaunani."
/"and the woman /down there /she's overdue for thirst now."

Piinanrani arnaq qanlliniuq, "Meqsunga'arpakar."
/After a while /the woman /said, /"How thirsty I've become!"

Ullagluku tauna meq, mell'iniuq. Mer'an
/Approaching /that /water, /she drank. /When she drank

cuukcautelliniuq mer'anun iggluni. Arnam-llu taum
/he plunged down /into her water /falling. /And the woman /that one

mell'iniluku. Mer'ani, arnam
/drank him. /When she drank him, /the woman

iluanteqaqili. Tamaantelliniuq taum arnam
/inside her he was situated. /He was there /that /woman

iluanlluni. Arnat qingalauciicetun
/being inside her. /Women /according to their way of pregnancy

taum iluani anglilliniuq. Pinariani-llu
/that one /inside her /he grew. /And when it was time for him

anluni. Anngan taukuk
/he was born. /When he was born /those two

kenkepialliniak irniarilamek. Angliami
/they loved him very much /because they were childless. /When he grew

tanglalliniuq nakacugnek nem iquani,
/he would see /bladders /the house /at its end,

tanqipiarluteng. Ugkut-wa-gguq cali
/they were very bright. /And those by the door, it is said, /also

nakacuut amiigem quliini ecupiat. Umyuarteqliniuq
/the bladders /the door /above it /were very dim. /He thought,

kiugkut tanqigcelnguut piksugyaaqluki.
/those in the back /the bright ones /he would like to possess them.

Taukuk kenekngamegnegu camek cucukliraqan
/Those two /because they loved him /anything /whenever he'd ask for it

cikilalliniak. Tamaani piyuaniararluni
/they would give it to him. /At the time /before he started walking

taukut cucungellinii tanqigcelnguut nakacuut.
/those /he started desiring /the bright ones /the bladders.

Cikilaryaaqelliniak taukuk taukuunrilngurnek. Taukut
/They would give him /those two /other than those. /Those

taug̈aam eniraluki, qiangelliniuq. Tauna angun
/however /pointing to them /he started crying. /That /man

qanlliniuq, "Tua-i kiugkunek cucukellrinek cikirru.
/said, /"Okay /those in the back /the ones he's chosen /give him.

Kelluciiqapuk." Tua-i taum arnam tunllinii taukut
/We'll keep an eye on him." /And so /that /woman /hand him /those

nakacuut. Quyaluni tegullinii, angniriqerrluni.
/bladders. /Gratefully /he took them, /suddenly becoming happier.

Ulapequteklinii, egqaqluki tuaten.
/He played around with them, /tossing them around /that way.

Taukuk angayuqaagken kellutelliniak. Taum-llu
/Those two /his parents /kept an eye on him. /And that

Tulukaruum murilkelliniak. Piinanermegni
/Raven /observed them. /After a while

kellutenrilliniak, allanek calinglutek.
/they stopped attending him /other things /they began working on.

Nutaan murilkenriagni amik ullallinia,
/Precisely /when they stopped watching him /the door /he approached,

taukut nakacuut naanguani egtaqluki. Taukuk
/those /bladders /his playthings /as he tossed them. /Those two

murilkenrilagni, kalvagyaramun
/when they weren't watching him /into the passageway

egtellinii, kinguatgun-llu anluni. Anngami
/he threw them, /and after them /he went out. /When he went out

imkuk tangluugni all'ukek ayagluni. Angayuqaak
/those /his snowshoes /putting them on /he left. /His parents

ellangamek kiarcaaqelliniak tamaani
/when they became aware /looked around for him in vain /there

nem iluani, cataunani. Catailan
/the house /inside it, /he was gone. /Because he was gone

anlutek piak, ak'a yaaqsigillinilria tanglura'arluni
/they went out /they saw, /already /he was far away /snowshoeing

ellakun. Ayalliniuq, tuavet nunaminun
/through the air. /He traveled, /from there /to his village

ercuilngurnun. Ayainanermini
/to the one upon which dawn never came. /As he was traveling

nakacuut elcetaqluki, aninqevkenani. Ayainanermini
/the bladders /he would deflate /carelessly. /As he was traveling

aninqengamiki taukut nakacuut ellma ell'arcet'lallinii.
/when he became careful /those /bladders /a little /he would deflate.

Tamaani aninqevkenani elcet'lallrani erneq
/During the time /carelessly /when he let air out /the day

takliniuq, aninqingan-llu erneq nanililuni.
/was long, /and when he became careful /the day /became short.

Caqerluni, ayainanermini paallacalkalliniuq, Pika-i
/Once, /while he was traveling /he tripped. /Up above there

paallacalkarvillra, agyat uqlausnganateng
/the place where he tripped, /the stars /seemingly all mixed together

ayuqut. Tekitelliniuq nunaminun, ernermek tekiulluni.
/appear. /He arrived /at his village, /the daylight /bringing with him.

Ilain tamakut cakneq quyakelliniat.
/His compatriots /those /very much /were thankful to him.

Cetugpak
(Long Nails)

Atam-gguq taukuk maurlurluqellriik uitaaqellriik.
/So, it is said /those two /grandmother and grandchild /lived.

Maurlurluan-gguq inerqurqekii tutgara'urluni
/His grandmother, it is said, /would admonish /her grandchild

cangraan pingraan kuigem akiani
/whatever the case /no matter what /the river /across it

canegpagnun pulaqaasqevkenaku. Unuakut-gguq
/into the tall grass /never to go among them. /Mornings, it is said,

iliitni tutgarrluk iqvaryaqili kuigem
/in one of them /the grandchild /went berry picking /the river

akianun. Iqvainanermini-gguq paqnayungekili
/to its other side. /While picking berries, it is said, /he became curious

catangqerrucianek canegpiit iluat.
/about what there was /the tall grass /amid them.

Iqvarluni-gguq canegpiit tungiitnun ayagturqili.
/Picking berries, it is said /the tall grass /toward them /he inched.

Maaten-gguq tekitai makut tumyarat
/Lo and behold, it is said, /he came upon /this /footpath

tayima canegnun pulamaluteng.
/consequently /into the grass /leading.

Uitauraqeryaaqerraarluni-gguq umyuartequq pulaqerraarluni
/After deliberating, it is said /he thought /he would go

egmian uterrnaluni. Tua-i-ll' tumyarat maligqurluki
/shortly /and return. /And then /the footpath /following

ayallininiluni. Ayainanrani-gguq can'get angliriinarluteng.
/he went forth. /As he went on, it is said, /the grass /became taller.

Tua-i-llu-gguq ciunranek aruvagtangkili, qulmun
/And then, it is said /ahead of him /appeared smoke, / upwards

puyua ayagluni. Ciuneqluku-gguq puyuq
/its smoke /flowing. /Having for his destination, it is said, /the smoke

ayakili. Paqnayullermini-gguq utertellerkani
/he went on. /Overcome with curiosity, it is said, /going back home

nalluyagulluku ayakili puyum ngelii tekilluku.
/forgetting about /he went on /the smoke's /origin /reaching.

Tekitaa-gguq maaten necuar.
/When he reached it, it is said /lo and behold /there was a small house.

Tua-i-llu-gguq piqataarturluni kiarqurluni
/And then, it is said /cautiously and carefully /looking around

mayulliniluni necuarmun. Kangrani-gguq
/he climbed /up the small house. /On its top

egalerkun uyangtuq maaten kan'a
/through the window /he peeked in, /lo and behold /down there

arnassagaq aqumgalria, cetuminek naanguarluni.
/an old woman /was sitting, /her fingernails /playing with.

Cetui-gguq takpiat. Arnassagaam-gguq
/Her nails, it is said, /were very long. /The old woman, it is said,

taum nepaiteqapiarallrungraan qayagpakiliu
/that one /although he hadn't made the slightest noise /shouted at him

atrarluku itresqelluku. Atrarluni-gguq tua-i tauna
/to come down /and come in. /He went down, it is said, /then /that

tutgarrluk itliniluni. Itran-gguq nerevkaqiliu
/the grandchild /went in. /When he went in, it is said, /she served him

egaamek. Nernginanrani-gguq tauna arnassagaq
/boiled fish steak. /While he was eating, it is said, /that /old woman

cetuminek naanguarturqili. Tua-i-llu-gguq tan'gaurlurraq
/her fingernails /kept playing with. /And then, it is said, /a small boy

itqerreskili. Itrami-gguq qenreskili
/came in quickly. /When he came in, it is said, /he had a tantrum

neryugyaaqluni. Pingraan taum arnassagaam
/because he wanted to eat. /Nevertheless /that /old woman

qatpautaqluku nerngaitniluku. Tua-i-ll' tan'gaurluq
/would scream at him /saying he will not eat. /And then /the boy

tayima anqerreskili elaturrami neqmek
/consequently /ran out /in the porch /some food

nerqatarniluni. Anqercan-gguq arnassagaam
/saying he is going to eat. /When he ran out, it is said, /the old woman

malirqerluku tayima. Tua-i-llu-gguq cakma
/ran after him /consequently. /And then, it is said, /out there

tan'gaurluq qalervakili aarpagaluni. Tua-i-llu-gguq
/the boy /cried loudly /screaming out. /And then, it is said,

tayima nepairluni. Arnassagaq itqili,
/consequently /the noise subsided. /The old woman /then entered,

ataam-llu aqumluni. Tauna-gguq tutgarrluk
/and again /sat down. /That, it is said, /the grandchild

alingengkili. Tua-i-llu-gguq yuqercuguaqili.
/became frightened. /And then, it is said, /he feigned an excuse to go pee.

Arnassagaam-gguq pia, "Ataki tumamnun
/The old woman, it is said, /said to him, /"Why don't /in my palm

qurri." Tutgarrluum kiugaa, "Aa-aa, kiika-wa tumamun
/you pee." /The grandchild /replied, /"Uh /I too wish it, /in the palm

qurrneq nallukeka." Arnassagaam-gguq cali
/to pee /but I don't know how." /The old woman, it is said, /again

pia, "Ataki piluguma iluanun qurri."
/said to him, /"Why don't /my boot /into it /you pee."

Tutgarrluum kiugaa, "Aa-aa, kiika-wa, pilugumun qurrneq
/The grandchild /replied, /"Uh /I too wish it, /into the boot /to pee

nallukeka." Arnassagaam-gguq cali pia,
/but I don't know how." /The old woman, it is said, /again /said to him,

"Ataki kenillermun qurri." Tutgarrluum kiugaa,
/"Why don't /into the fireplace /you pee." /The grandchild /replied,

"Aa-aa, kiika-wa, kenillermun qurrneq
/"Uh /I too wish it, /into the fireplace /to pee

nallukeka." Arnassagaam-gguq taqsuqaarcami
/but I don't know how." /The old woman, it is said, /losing her patience

pia, nem ciuqerranun yuqercesqelluku
/told him, /the house /in its foreground /to go relieve himself

egmian taugaam itresqelluku. Tutgarrluk-gguq
/without dawdling /but /to come in. /The grandchild, it is said,

an'uq maaten elaturrami imna
/went out /lo and behold /in the porch /that aforementioned

tan'gaurlurraq tuqumaluni aluuyam iluani.
/little boy /lay dead /a pan /in it.

Anngami-gguq naqugutni qilqanirluku
/When he went out, it is said, /his belt /he tightened it

iqvani-llu teguqerraarluki aqvaqulliniluni kingutmun.
/and his berry pail /after grabbing it /he fled /back.

Tua-i-llu-gguq aqvaquinanrani kingunranek
/And then, it is said, /while fleeing /from behind him

kitngigtangllinilunі waten: tum, tum, tum.
/heels began sounding /like this: /tum, /tum, /tum.

Maaten-gguq kingutmun cauqertuq imna
/Lo and behold, it is said, /toward the back. /he briefly turned /that one

arnassagaq. Arnassagaq-gguq qimugtetun
/it was the old woman. /The old woman, it is said, /like a dog

pangalegluni, cetuni-gguq nengqertaqluki
/was galloping /her nails, it is said, /she would quickly extend

tutgarrluk tekicarpiaraqluku. Tua-i-llu-gguq
/the grandchild /nearly reaching him. /And then, it is said,

tutgarrluk kuigem ceńiinun tekiarrluni.
/the grandchild /the river /at its shore /he arrived.

Tekituq-gguq kuigem akiani ikna
/When he reached it, it is said, /the river /across it /across there

qangqiiq. Tua-i-llu-gguq qanrutliniluku arnassagarmun
/was a ptarmigan. /And then, it is said, /he told him /the old woman

malirqerniluni. Qangqiirem-gguq taum irugni
/was chasing him. /Then the ptarmigan, it is said, /that one /its legs

nengllukek qerarcetliniluku.
/stretched them out /thus aiding him to cross.

Akianun-gguq elliami qangqiiq
/To its other side, it is said, /when he reached it /the ptarmigan

qanrutaa arnassagaq qerarcetesqelluku, taugaam
/he told that /the old woman /should be allowed to cross /however

qanrulluku qukaanun elliqan igcetesqelluku.
/he told it /to its middle /when she reached there /to drop her.

Arnassagaq-gguq tekicami qayagpagaluni
/The old woman, it is said, /when she got there /she started yelling

maruaralliniluni qeraucesqelluni.
/and howling /demanding help to cross.

Qangqiirem-gguq irugni nengllukek qerarcetaa,
/Then the ptarmigan, it is said, /its legs /stretched out /to help her cross,

qukamun-llu-gguq ellian irucualleraagni
/to the middle, it is said, /when she got there /its spindly legs

nucugarrlukek, arnassagaq-llu-gguq tayima
/it quickly retracted, /and the old woman, it is said, /consequently

kill'uni Tua-i-llu-gguq avelngaat puguraluteng
/sank and drowned /And then, it is said, /mice /started surfacing

mermi. Cunawa-gguq arnassagaam
/on the water. /As it turned out they were, it is said, /the old woman's

ungilai. Tutgara'urluum-gguq taum kinguakun
/lice. /The grandchild, it is said, /from /thence

maurlurluum alerquutai niisngaurangllinilukí. Tua-i!
/his grandmother's /guidelines /he followed unerringly. /The End!

Mingqun Tamalleq
(The Lost Needle)

Tutgara'urluqellriik uitalriik. Tutgara'urlungqerrluni
/Grandchild and grandparent /lived. /She had a grandchild

tan'gaurlurmek, mingqutengqerrlutek-gguq. Taug̃ken ataucimek
/a boy, /they had a needle, it is said. /However /one

mingqutengqerrlutek tamaqauvkenaku. Tua-i-llu-gguq
/needle they had /that one must not lose. /And so, it is said,

cat iliitni maurlurlua
/the times /in one of them /his poor old grandmother

cellamqaciuq. Tua-i-llu-gguq
/went for some fresh air. /And so, it is said,

cellamqaciinanrani tutgara'urluan atkullrani
/while she was having fresh air /her grandchild /his old parka

allgurpakaan, maurlurlumi kakivii
/because it was so torn, /his poor old grandmother's /needle case

teguluki atkullrani mingqaa. Tua-i-llu mingeqnginanermini
/he took /his old parka /he sewed it. /And so /while he was sewing

mingqutem imum ellicia nalluyagutaa.
/the needle /that one /where it was put /he forgot.

Yuaryaaqaa. Nataqenritaa. Nataqenrilamiu
/He looked for it in vain. /He didn't find it. /Because he didn't find it

tutgara'urlua imna manussuugtuq.
/her grandchild /that one /became downcast

Manussuuggnginanrani maurlurlua itertuq.
/While he was feeling downcast /his dear grandmother /came in.

Tua-i-llu tutgara'urluni pia, "Manussuugpakarcit!"
/And so /her grandchild /she said to him, /"Why are you so downcast!"

Tua-i-llu kiugaa, "Tua-i-wa alainiurpakaama
/And so /he answered her, /"It's because /I'm so lonely

manussuugtellrianga." Tua-i-llu-gguq
/I'm downcast." /And so, it is said,

ugtuq. Ugcami
/she got up on the (sleeping) platform. /When she climbed up

kameksallraagni yuugak, qanerluni, "Kameksall'erqa
/her old skin boots /she removed them, /saying, /"My old boot

kan'a allgurpakartuq, mingqeqeryaqeka." Tua-i-llu
/that one down there /it is so torn, /I'll sew it." /And so

kakivini tegui, tua-i-llu tegumiaqai; angitai.
/her needle case /she took, /and then /she held it; /she untied it.

Angiqeryaaqai, mingquteŭrlua imna tayima! Tua-llu
/She untied it in vain, /her poor old needle /that one /is gone! /And so

qanertuq, "Tutgara'urluuq, mingquteŭrlupuk imna
/she said, /"Dear grandson, /our dear old needle /that one

nauwa? Angu, cagmaryaqunaku! Nauwa? Kiiki
/where is it? /No, /Don't lose it! /Where is it? /Hurry up

taisgu!" Tua-i-llu kiugaa, "Atkull'erqa
/give it to me!" /And so /he answered her, /"My ragged old parka

allgurpakaan mingqaqa. Mingeqnginanemni ellicia
/because it is so torn /I sewed it. /While I was sewing /where I put it

nalluyagutaqa." "Tutgara'urlumkutagaq. Angu!
/I forgot." /"No-good grandchild. /Don't do that!

Cagmarciqenrituq. Kiingan mingqutkapuk. Natmun
/It is not to be lost. /The only one /it is our needle. /Where

cagmarciu? Cagmallerpeni ik'ikika yuarru!" Tua-i-llu
/did you lose it? /Where you've lost it /go on /search for it!" /And so

yuaraak. Yuaryaaqekiik; nataqenritaak.
/they searched for it. /They searched for it in vain; /they didn't find it.

Uigyaaquk tua-i wanirpak nataqutenrituk.
/They tried /sufficiently /all that time /they couldn't find it.

Tutgara'urlurluni imna kiituani nununga,
/Her dear grandchild /that one /pretty soon /she began to scold him,

"Kiiki! Patagmek!" Nataqesqelluku uigyaaquk.
/"Hurry up! /Quickly!" /Telling him to find it /they tried in vain.

Kiituani imna tan'gaurlurluni tenglugaa
/Finally /that one /her dear boy /she slugged

nataqusngairucamek. Tutgara'urlua nekayugtuq.
/because they couldn't find it /Her grandchild /felt hurt.

Qiaūrlurluni an'uq. Maaten an'uq,
/Crying, the poor thing, /he went out. /When /he went out,

atakuuluni. Maaten niicugniuq. Amaken
/it was evening. /Lo and behold /he listened. /From over there

qasgimek atulriamek niituq. Ullagaa,
/from the kashim /someone singing /he heard. /He approached it,

maaten qasgimun uyangtuq cat kankut
/lo and behold /into the kashim /he peeked /some beings /down there

atulriit, imna minquteurluak
/the singers, /that one /their dear old needle

apallirluku. Maaten uyangtuq, qasgim
/they were singing lyrics for it. /When /he peeked in, /the kashim

natrani yucuayagaat unkut
/on its floor /little people /those down there

puallalriit, mingqutnek ayarurluteng;
/were celebrating by dancing, /with needles /having as staffs;

akngirnailitanek nacangqerrluteng amllerluteng.
/with thimbles /having as hats /they were many.

Tua-i-llu-gguq itertuq. Aarpautekluki
/And so, it is said, /he went in. /As soon as he screamed at them

yucuayagaat imkut kelutmun cuukcautut imkut
/the little people /those /toward the walls /they plunged /those

ayaruteng mingquteteng uniarrluki. Mingqutnek
/their staffs /their needles /abandoning them. /The needles

avurtuq kenini muirrluku tamalkuita.
/he gathered /the skirt of his parka /filling /with all of them.

Tua-i nangerngamiki an'uq. Maurlurluni
/And so /when he'd gotten all /he went out. /His poor old grandmother

ullagaa. Maaten itertuq cali un'a
/he approached. /When /he went in /also /down there

maurlurlua im'umek mingqutmek
/his poor old grandmother /that /needle

tamallermek yualria. Tua-i-llu
/the one that was lost /she was searching for it. /And so

puguciatun pia,
/as he came up from the passageway /she said to him,

"Tutgara'urluciilleraaq! Mingqutpuk imna patagmek
/"Good for nothing grandchild! /Our needle /that one /quickly

nataqiu. Kiingan pikapuk." Tua-i-llu tutgara'urlua
/find it. /The only one /it is ours." /And so /her grandchild

kiavartuq maurlurlumi-llu ketiinun
/went further in /and his poor old grandmother /to in front of her

mingqutet imkut katalurrluki. Maurlurlua
/the needles /those /he spilled them out. /His poor old grandmother

imna arenqialkili quyaluni imkunek
/that one /was beside herself /with gratitude /for those

mingqut'ngamek tua-i! Mingeqsaaqluuget
/because they'd gotten needles /plenty! /Things that need sewing

mingqai. Tamariaqamek allanek cimiraqluki
/she sewed. /Whenever they'd lose any /with others /she'd exchange

tua-i mingqut'ngamek. Tuantaqliuk.
/sufficiently /because they'd gotten needles. /They continued thus.

Angun Aklanqurrutngurtelleq
(The Man Who Became A Weasel)

Tava-llu-gguq-am taukut nunat uitalliut kuigem
/So, it is said /that /village /was situated /the river

ceńiini. Ingringqerrluni-gguq paug̃na keluat.
/on its shore. /There were mountains, they say, /back there /behind it

Kuigata-ll' tamana ceńii uqvigangqerrluni taug̃aam
/And its river /that one /its shore /had willows /but

marauluni paug̃na keluat. Tava peketnaqluni
/it was marshy /back there /behind it /And /one could traverse

tamaani. Tava-llu uksumainanrani, uksut iliitni
/there. /And then /during the winter, /the winters /in one of them

tauna angutet iliit ayalliniluni qayuqegglircurluni.
/that one /the men /one of them /went forth /hunting arctic hare.

Ayagluni tumcilliniluni qayuqegglimek, tamaa ciungani
/Traveling /he found tracks /of arctic hare, /there /before him

eglertelliniluni. Tava-llu tumaikun eglerrluni, tumai
/it was moving. /And then /following its tracks /he went, /its tracks

tamakut picirtaangelliniluteng, yuc'ungaurtaqluteng-llu tumain
/those /alternately changed /and became humanoid /its tracks

ingluit, ingkut-llu ciuqliit yul'inraurtaqluteng.
/those on one side, /and those /front ones /became human.

Ukut-llu kinguqliit tua-i yul'inraurtaqluteng.
/And these /hind ones /then /became human.

Tavatellengraan maligtelliniluku, waniwa-gguq
/Although it was that way /he followed it, /here, it is said,

tekiteqatarqani,
/when he was about to reach it,

pitgaqatarqani ayakarnaurtuq.
/when he was about to shoot it with an arrow /it would flee.

Ernerpak, erenret taklingenratgun,
/All day /the days /as they were lengthening

maligcimaluku, cukairulluni-gguq
/while he followed it for a long time /slowing down, it is said,

ava-i arulairluni utaqanauraa.
/in the distance /stopping /it would wait for him.

Tekiteqatarqani-gguq
/When he was about to reach it, it is said,

pitgarnariqatarqani-gguq ayakarnaurtuq.
/when he was about to shoot it, it is said, /it would flee.

Mernung'ermi taum angutem maligtelliniluku, tava
/Although exhausted /that /man /followed it, /then

pitaqsuamiu, pitaqsugsaaqngamiu.
/because he wanted to catch it, /because he so wanted to catch it.

Mernucillranek-llu cumilnguluni pitaqevkenaku
/Also from being made exhausted /he felt peeved /without catching it

utercuumiilami. Tava-ll' caqerluni erneq
/because he didn't want to go home. /And then /soon /the day

man'a iquklitqatàlliniluni, taamlegingeqatalliniluni. Tavaten
/this one /was about to end, /was going to get dark. /That way

picirtaariinarluteng ukut tumai yul'inraurtaqluteng
/alternating increasingly /these /its tracks /would become human's.

ingluit, ingluit-llu qayuqegglilinrauluteng.
/on one side, /and on the other side /were of arctic hare.

Alikevkenaku-ll' tavatellengraan maliggluku.
/Without fearing it /although it was that way /he followed it.

Tava-llu caqerluni taamlegilliniluni, imkut-ll' alailluaqanrirluteng
/And then /soon /it became dark, /and those /no longer showed

tumet maligtellri. Kiarrluni ciunermini
/the tracks /he was following. /Looking around /in his foreground

pilliuq naniq amna. Tava-llu pilliuq,
/he spotted /light /over there. /And then /he thought,

"Kingunemnun tekiteqatarngatua wiinga.
"/To my point of origin /apparently am arriving /I.

Yaaqvanun ayallruyuklua." Ullagluku maaten
/Quite a distance /I thought I went." /Approaching it /lo and behold

tekitaa ataucirraq tauna ena. Tupiganek-gguq canegnek
/he reached /a single one /that /house. /Woven, it is said, /grass

amingqetullratni, tamakut akuliitgun qinertaa kiavet,
/used as a door, /of those /between them /he looked upon /in there,

neviarcaq kiugna egkumi caliuralria.
/a young woman /back /in the corner /working away.

Iirpauluni, qercurpak-gguq tuarpiaq. Camun
/With large eyes, /snow white, it is said, /appearing as if. /Care

pivkenani caliuralria. "Iterciqellrianga mernulrianga
/being free of /working away. /"I'll go on in /since I am fatigued

tatamtengramku-llu." Itliniluni. Tava-ll' iterngan
/even if I startle her." /He entered. /And then /when he went in

waqaallia, "Waqaa, aqelqat?" "Ii-i, ernerpak-wa
/she greeted him, /"Hello, /a visitor?" /"Yes, /all day

pekquralrianga qayuqegglimek maligtellrianga,
/I've been on the move /an arctic hare /following,

unukaqiinga." "Qavartaaraa;
/evening suddenly came upon me." /"Please spend the night here;

unuaqu eruskaten uterrniartuten.
/tomorrow /when dawn comes upon you /you can go back.

Nerurarraarluten inarrniartuten." Neqkainek cikilliniluku
/After eating /you can go to bed." /Foods for him /she gave

canek ayuqenrilngurnek. Nerurarraarluni inartellriami,
/various /different ones. /After eating /when he went to bed,

tayima qavalliuq. Qavarsugluni camek
/consequently /he slept. /Being very sleepy /of anything

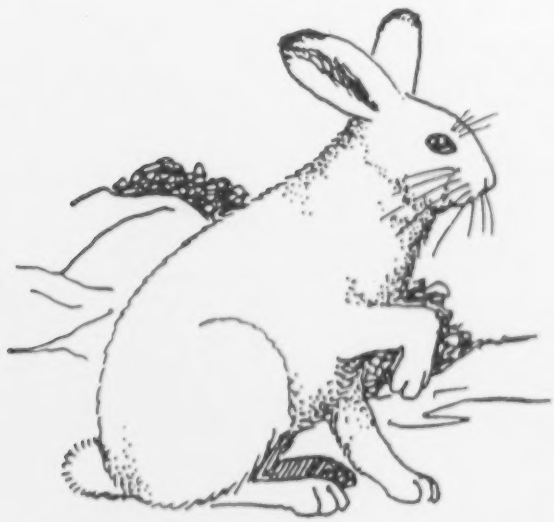
nalluluni, qavarsugnginanermini alqunarmek tupalliuq,
/he was not aware, /while deeply asleep /suddenly /he awoke,

ak'a-ll' tanqigilliuq. Tava-llu pillia tauna
/and already /it had become light. /And then /he said to /that

tukuni, "Cakneq-lli wangni
/his host, /"My goodness, a long time, /I

qavallinivaa; tanqigilliuq-llu ak'a.'"
/obviously have slept so much; /and there's daylight /already."

"Mernuavet-wa pillilriaten pekcimalliniavet."
/"You were exhausted /it must be so for you /because you walked so far."



"Ii-i." "Kitak, anevkenak nerkina, nererraarluten
/"Indeed." /"Please, /don't go yet /eat, /after you eat

aneniartuten." Tava pisquciatun nerrliniluni.
/then you may go." /And /as she'd instructed /he ate.

Kuuvviartunritlilria. Nerevkalliniluku. Nerurarraarluni
/He probably didn't drink coffee. /She had him eat. /After eating

taqngami cellii-gguq man'a qayugga
/when he was done /his affect, it is said, /this one /strangely

ayuqliriluni, qanlliniluni, "Cali mernullinilrianga wii akwaugaq
/changed, /he said, /"Still /am obviously tired /I /yesterday

pekpakaama." Angllia am'um,
/since I traveled so far." /She agreed with him /the one over there,

"Ii-i." Taqngami pillia, "Tava
/"Indeed." /When he was done /he said to her, /"And now

uterqurlii kingunerma-ll' cayuklua
/I should go home /the people of my home /might think something

pisuaraatnga." "Aa-a uterquraa, ankuvet
/has happened to me." /"Go ahead /go on home, /when you go out,

tau͡gaam takusaqia; nek'a una tangerqiu.''
/but /look back at me; /my house /this one /look at it."

''Tangerciqlikeka-wa.'' Anlliuq. Anlliuq
/"I'll probably look at it." /He went out. /When he went out

uksumi pillruami kiaguluni man'a
/during winter /although he had been traveling /it was summer /now

kiartellra. Takusallia-m' imna
/he noticed. /He looked back /that one

takusaasqelleq qayuqegglim tauna elagallra
/who requested to be looked back at /a hare's /that one /a lair

tavani qavalliniluni, qayuqegglit-wa tamakut anait.
/there /he had slept, /and hares' /scattered around /droppings.

Naw'-kiq imkuk tangluk, avavet uqvigarnun
/Where, I wonder, are /those /snow shoes, /over there /by the willows

pillruyuklukek. Maaten tanglugni
/I thought I placed them. /Lo and behold /his snow shoes

tekitelliak, qakilliuk ak'allaurrlutek.
/when he reached them, /they were bleached /with age.

Teguamikek qeciik tutnekek pilliak arulliut.
/The network /rawhide /webbing /he saw /had disintegrated.

"Cakneq-lli wangni qavallinivaa!" Urluvni imkut
/"My, a long time /I /have slept!" /His bow and arrows /those

ullagluki tegullii arulliut equut,
/he went to /he picked them up /had rotted /the wood,

cakaunrirluteng atusunairulluteng. "Ataki makut uitalit;
/become worthless /and no longer useful. /"May as well /these /let be;

allanek piliciqua." Kuigteng tamana aturluku
/some others /I will make." /Their river /that one /following it

anelralliuq anelrarluni, meqsungllinilUni
/he went down /slowly going down, /getting thirsty

eglerrnginanermini. Meqsungami nanvarrarmun
/while walking along. /When he got thirsty /to a small lake

agluni, pull'uni mernaluni,
/he went over, /bending forward /to drink,

uyangtelliuq, ala-i kan'
/when he bent over and looked, /oh my, so scary /down there

yungnaaq! Alingqerrluni ciugartelliniluni.
/was a humanoid! /Frightened /he looked up.

"Catangqerrmiqatarta-tanem alingnarqellriamek?!"
/"What on earth else will there be /that's so frightening?!

Uyangqataarnaurtuq; ala-i, kan'a melqurrlainaq
/He would carefully peek; /so scary, /down there /all hairy

ungagglainaq. Tava-llu umsugarteqengnaqluni
/covered with whiskers. /And then /thinking hard

pilliuq, "Wall'u-qaa imna tarenraqaqa, ciin
/he thought, /"Perhaps /that one /is my reflection, /why then

qavarnginanemni kiallinia-llu? Uyanglluku
/while I was asleep /it also became summer?" /Looking into it

cuqirtaallia keggani; elliingulliniluni
/he created different expressions with /his face; /it was he himself

imna tan'gaurluuluni ayalleq. "Taaki,
/that one who /as a young man /had left. /"My,

qavalliunga angukaraurtelliunga!" Merraarluni
/how I must have slept /I've become an old man!" /After drinking

cirliq'ngarrluni ayalliuq.
/feeling his strength draining from him /he went on his way.

Qukaa-llu pamna mernungluni. Nunaminun
/Also his lower back /back there /was fatigued. /At his village

tekitelliuq can'gurneret taũgaam ukut,
/when he arrived /there were grassy mounds /but only /these,

ik'ikika-wa keluatni qungurugaat! Nunaunrilliut.
/there were lots /behind them /lots of graves! /It was now uninhabited.

Imna nes'eng nallunrilamiu nunii, ullagluku
/That one /their house /because he knew /its location, /he went to it

pillia, imlliuq, canegglainaurrluni!
/and saw, /it had caved in, /it was now all covered with grass!

Uyamiggani pillia wani qillrumauralria
/His neck piece /he examined it and saw /there /was tied to it

ca. Petenglluku pillia aklanqurrun.
/something. /When he smoothed it out /he saw /it was a weasel skin.

Angulaurarraarluku keniqurarraarluku cupqerluku
/After chewing on it /after he softened and moisened it /he inflated it

as'artellia, aklanqurrutngurrluni. Tavani
/and slipped it on, /thus transforming into a weasel. /There

nec'illermeggni uitauralliuq. Tavatelluteng tamakut
/where once was their house /it lived. /Thereafter /those

aklanqurrutet nec'illerni uitauratuuq, taũgken
/weasels /in abandoned house /they live, /thenceforth

ayagluteng. Tava-i iquklituq.
/continuing thus. /There /it ends.

Imaam Yua
(The Person Of The Sea)

Tua-i-ll' ukuk nulirqellriik kiirrarmek atam
/And so /these two /as a couple /alone /characteristically

ungalalirnermi wani uitalriik. Tua-i-llu tang uitalutek tauna
/in the north /here /they lived. /So /you see, /they lived, /that

imna uinga ertaqan
/aforementioned one /her husband /whenever dawn came

yugcuagaqelria, yugnek kepeqluni pikaminek, tua-i-wa
/he would search for people, /people /seeking /for himself, /because

kiimelamek nunallernek iqulutek.
/they were alone /with a former village /at the other end of their place.

Nunallret ingkut yaa-i yaatiigni
/The former village /that one /there /over from them

can'gurneret naparyallret. Tua-i tang aipaqelriik
/with grassy mounds /and old posts. /And /you see, /they were a couple

ellmikun maaten ellanguq tauna
/inconsequentially /lo and behold /when she became aware /that

nasaurluq. Aiparraqlutek tua-i. Cayaraq
/girl. /They were companions /that's all. /How to do it

nalluluku ellmikun kenkullutek
/they did not know /inconsequentially /loving each other

aipaqu'urlutek. Pitarkairastailami-ll' tauna
/being companions. /Because there were no other hunters /that

uinga picuqapiggluni tua-i. Ingrinek
/her husband /was a successful hunter /so. /Mountains

kelungqerramek-llu tuntut ik'iki.
/because they were behind their place /the caribou /were plentiful.

Pissurluni. Alingyuunani-ll' kinguani kiimetaurnaurtuq
/He'd hunt. /Unafraid /after he left /she would stay alone

qavartangraan. Tua-i uitalutek. Tua-i-llu tang
/although he camped out. /So /they lived. /And so /you see

caqerluni-am atakumi pia,
/on one occasion /in the evening /he said to her,

akiqliquralaamek, "Iksuuq, tua-i
/since they slept across from each other, /"You across there, /so

unuaqu negetmun tang waniw' yaaqvaarnun
/tomorrow /toward the north /you see, /yet /further

ayakaqsailngua, nerinicaqunak atakumi uterciiqua.
/I haven't traveled, /don't worry /in the evening /I will return.

Negetmurquraqerlii-tang tua-i yuum caqallranek yuaralua."
/I may as well travel north /and /of people /signs /look for them."

"Tua-i kitak, qavartaravkenak ata tainiartuten."
/"Then /go ahead, /without prolonged camping /then /come back."

"Ii-i, atatakuan taiciqua." Tua-i-ll' tang
/"Indeed, /later during the day /I will return." /And so /then

upluni unuakuayaarmi
/he made preparations to go /at dawn

taquilluku-llu, qantaa-ll' imirluku. Ayagluni
/she also gave him provisions, /his bowl also /she filled. /He left

tayima uterciiqniluni atata. Ayagluni ernerpak
/consequently /promising to return /later on. /He left /all day

tang tayimnguuq. Tua-i-ll' tang erneq qukaan
/you see /he was gone. /And so /then /the day /reached midday

nerinit'nguq. Erneq qukaan
/she began to feel anxious for him. /The day /when it became noon

nerinitengluni, ayumian tang atakuyartuqili.
/she became anxious, /consequently /you see /evening approached.

Piqerluku tang qayartanguq kuigagnek
/All of a sudden /you see, /there appeared a kayak /their river

painga. Qayaq ukna allayuuluni qatqapiggluni.
/at its mouth. /The kayak /approaching /was strange /snow white.

Anguarturalria ukna. Ketiinun
/Was paddling /the one approaching. /In the area down from her

tang culurtuq nukalpiaq kan'a.
/you see /when he docked /it was a great hunter /down there.

Cavagta! Menuipaa cak'
/So extraordinary! /How immaculate he is /extremely so

kat'umi. Yuuguq tang, qayani-llu
/that one down there. /When he got out /you see /his kayak also

ugi'irrluku. Maa-i tagluni.
/he pulled and beached. /Toward her /he went up.

Tangnerrarluku. Alingnaqvakarpaa-ll'!
/This was the first she had ever seen him. /My how awesome!

Ayagalkugpakalria aug̃na maanlluku-llu
/Darned one kept traveling /that one that left /while he is here

tekicarluni man'a. Irr'ikluku
/would have arrived /the one approaching. /She was curious about

yuk tauna. Tekicamiu pia,
/the person /that one. /When he reached her /he said to her,

"Neviarcaur̃luuq usuuq, nakleng uin
/"Poor girl /you, /I sympathize with /your husband

aug̃na ertaqan yugcualria.
/the one that left /day after day /he'd search for people.

Nulirqutek-qaa agtuucuunatek?"
/Are you a couple /never having intimate contact?"

"Qaillun?" "Ayuqucirturciqamken." "Qaillun?"
/"What do you mean?" /"I will show you." /"How?"

Ullagaa nukalpiam, nem qaingani.
/He approached her /the great hunter, /the house /on its top.

Ayumian tang uum aulukekiliu. Aren
/Consequently /you see /this person /he had her. /For goodness sake

qanrutaa pegcamiu, "Uin
/he instructed her /when he was through with her, /"Your husband

tekiskan ayuqucirtuqiu, waten pisqelluten.
/when he arrives /show him, /like this /tell him to do to you.

Irniangciqutek ciumek tan'gaurlurmek. Elluatuuciquq
/You will get a child /first /a boy. /It will be wonderful

nutaan, tukuuciqutek. Nasaurlurnek
/finally, /you both will be much endowed. /Of girls

avuurluki irniangeciquten,
/every other one /you will bear children,

yugyuumirpakalriatek." Qakgarrluni qallacini
/since you've yearned so long for humans." /Lifting his parka /his navel

eniraa. "Gguun atam uskurangqerrniartuq.
/he pointed at. /"Here /as is usual /it will have an ambilical cord.

Qillercetraarluku atam uivnun kepevkaqiu." Tuamta-llu
/After having it tied /then /your husband /have him cut it." /And then

tang kasngunarqelria cavtaa. "Gguun
/you see, /the thing evoking inhibition /he touched it. /"Here

atam aneniartuq mikelnguq, alingyaqunak." Aqsiik
/as is usual /will emerge /the child, /do not be afraid." /Her abdomen

piak: "Qamani atam iluvni yuurrniartuq.
/he spoke about: /"Inside /then /inside you /it will become human.

Eliciiqan tua-i irnilarciquten
/You will become accostumed to it /and /you will give birth

uikliutepiaquvtek." Angraa.
/when you truely become a couple." /She agreed with him.

Talluryullerkani-llu nalluamiu,
/How to feel embarrassment also /because she did not know

camek nalluami. Yuungamek
/of some things /because she was ignorant. /As long as they lived

kitumek-llu tangeqsaunatek, aanamegnek-llu. "Tua-i
/and anybody /they'd never seen /or even their own mothers. /"So

tangvala'arqa uin kesianek, imarpik kan'a
/I've been watching /your husband /constantly, /the ocean /down there

uivaalaamku. Takumcukelnguamtek
/since I circumnavigate it. /Since I am weary of feeling sorry for you

yung'ellerkarpetegnek ayuqucirturamtek.
/how you two can get children /I've shown you.

Ayakatartua." Ava-i ayagtuq. Tangvauraraa
/I'm going to leave now." /Moving away /he left. /She watched him

irr'ikluku. Tuaten-llu tang peguciatun uitaluni
/with awe toward him. /In the state /you see, /he left her /she stayed

talluryugciigalami-llu, talluryuneq
/since she also couldn't feel embarrassment, /how to feel embarrassed

nalluamiu. Tangvaurallrani tang imarpigmi
/she was unaware. /As she watched him /you see, /on the ocean

tayima anguarutii-llu qerriqetaalnguami tayima
/consequently /his paddle /as if tired of flashing /eventually

pellakili. Atraqsaunani-ll' nem qaingani
/disappeared. /Not having gone down /the house /on top of

uitauraqertelluku, neglirnermek kuigagnek
/while she stayed there briefly, /from the north /their river

painganek igvartuq uinga. "Eqnarivakar!
/from its mouth /appeared /her husband, /"Darn it!

Uknaqtaq taug̃ken tayima catairucan
/Darned one approaching, /but /just /when he has disappeared

aug̃na tekilluni, tangvagyarluku-llu."
/the one that left /he's arriving, /and he would have watched him."

Ugaani ca nallum,
/As a consequence /anything /of not knowing,

talluryugpek'nani-llu. Maa-i agiirtuq
/also she was not embarrassed. /Toward her /he approached

anguarturluni, ellii nem qaingantaurluni. Tua-i-llu tang
/paddling, /she /the house /stayed on top of it. /And so /you see,

iluteqem tutaa. Atam umyugaa umyuartequ'urtuq,
/sadness /came upon her. /Then /her mind /kept ruminating,

"Aug̃'um-qaa ava-i iqluraakuk?"
/"Is that one leaving /there /misleading us?"

Call' evsaik-llu makuk aperturturlukek emulegek-llu
/Also /her breasts too /these /he indicated /her nipples too

aperturlukek, una iqmigluku mikelnguyagaq, ellmegtun
/he indicated, /this /mouthing it /the infant, /like them

yupiayaaq, aamartesqelluku.
/a tiny human, /telling her to breastfeed.

Ayuqucirtunqegcarluku tua-i. Culurcan
/He had carefully instructed her /then. /When he landed his boat

atam qiam tuskii. "Tua-i-am kana-i
/instantaneously /tearfulness /came upon her. /"As usual /down there

yugnek nataqutenritliniuq." Yuungan atam
/humans /he did not find any." /When he disembarked /then

ayumian qiaurlulria, "Arraa, irrii, arraa, irrii, arraa,
/consequently /she cried pitifully, /"Aarraa, /irrii, /arraa, /irrii, /arraa,

rraa-ii." Taum nukalpiam nunallret enillrui
/rraa-ii." /That /great hunter /the abandoned village /had pointed at it

pegcamiu waten qanrulluku, "Augkutun
/when he was through with her, /thus /he had told her, /"Like those

ciuliarpetegtun ayuqucirturamtek.
/your ancestors /I've shown you the way to do it.

Yugyaurciiqutek.“ Tag'uq uinga.
/You will become a multitude." /Walked up /her husband.

“Qailluu͡rluq pingna
/"What's with the poor dear one /up the slope there,

pia?“ Qalarrluni,
/what's the matter with her?" /Saying,

“Muluungerma-ggem qiayuituten.“
/"Although I've been on extended trips /you never cried before."

Tekicartuani nunallret enirai:
/When he was closer to her, /the abandoned village /she pointed at it:

“Au͡gkut-wa, ciuliarlumnuk.
/"It's because of those over there, /our ancesters.

Imkuciirrau͡rlurpaa! Arraa, irrii, (amleni-ll'
/Poor me, I'm not sure what to feel! /"Arraa, /irrii, /(her crotch also

enirluku) Rraa-ii. Ayagaqtarpakalalriaten!
/she pointed at) /Rraa-ii. /You've been traveling so darned much!

Kitak tua-i ayuqucirturnaumken."
/Allow me /then /allow me to show you how to do something."

"Qaillun?" Ullagaa, nangengqauq
/"What do you mean?" /He had approached her, /and stood there

imna yun'erraar. "Qaill' camek
/the aforementioned /young man. /"How, /what

ayuqucirturyugcia? Ciin-llu qialuten
/do you want to show me? /And why /are you crying

aũgkut enirasiki ciuliapuk?"
/and those over there /why are you pointing at /our ancestors?"

"Aũgkutun-gguq ciuliamegtun ayuqucirturaakuk."
/She said, "like those over there /like our ancestors /he has shown us."

Ayuqucirturaa nem qaingani! Tua-i-ll'
/She showed him how /the house /on top of it! /And then

atraamek itramek
/when they went down /when they entered

maklaartellinian-am kenirluni. Tua-i
/since as usual he had caught a bearded seal /she cooked. /So

nerlutek qanemciqu'urluku, imarrlainarmun-llu
/they ate /while she talked at length, /to the world of the ocean also

ayallruniluku. Qayaan-llu makut enri
/saying that he had gone. /And also, of his kayak /the /frame

alaunateng, ugaani tanqircetem qayaa.
/was visible, /as a consequence /of the luminosity /his kayak.

Nukalpiaq-llu-gguq tauna tanqircetem
/Also, they say, the great hunter /that one /of his luminosity

ugaani qilui-ll' makut alaunateng,
/as a consequence /his intestines /these /were visible,

atkungqerrsaaqluni-llu-gguq. Aling
/although, they say, he was wearing a parka. /Goodness

assiqapiggluni. "Nukalpiamek aug'umek wiinga
/he was so extraordinary. /"The great hunter /the one who left /I

tangrruarumaqatartua." Tua-i-llu pia, "Aa,
/will visualize him for a long time." /And then /he said to her, /Aa,

kiika-wa cam yuurutlikiikuk
/it's probable /some thing /transformed itself into a person for us

takumcuklunuk imaam yuin.''
/because of sympathy for us /of the ocean /the spiritual beings."

''Imaam yuinek tagniuq.''
/"Of the ocean /from among its spiritual beings /he said he came up."

Tua-i inarrlutek. Atam uingan uum ullagluku,
/Then /they went to bed. /Then /her husband /this person /went to her,

imna canianun inarcuitqapiar, canianun inartelliuq.
/that one /by her side /he had never lain, /by her side /he lay.

Aren tua-i-gguq cunaw' nuliqliutepiarlutek
/Oh my, /then, they say, /truely /they indeed became man and wife

tuaken. Ak'a-gguq tang una
/thenceforth. /Right away, it is said, /you see /this one

qingartuq. Irniuq uksuani tan'gaurlurmek.
/became pregnant. /She bore /that winter /a boy.

Alingqapiarluni uingan-llu qesngaurluku
/She was so scared /and her husband /held her

uulegteūrlullrani. Aren tang imuggun
/while she trembled so pathetically. /Goodness /then /through there

anllerkiuraakun mikelnguq qalrillakili,
/where he predicted it will come out /the child, /cried out,

qalrirnaurnikii-llu. Tangerqerraak tang
/they also said that he cried some. /When they looked at him /you see,

mikelnguyagaq una tukalria, tan'gaurluuluni.
/the infant, /this one /kicking its feet, /it was a boy.

Aren uingan teguleraa. "Aullu-wa-i
/For goodness sake, /her husband /grabbed him. /"Careful now

tauna, aũgaasqellrua tauna yuunritniluku
/that one, /he told us to remove /that /saying that it is not alive

aipaa, al'erpii." Irnianguk. Tuamta-ll'
/its accompaniment /it its placenta." /They had a child now. /And then

tang piyuangarteqertelluku tuamta-ll' qingartuq,
/you see /as soon as he began to walk /again /she became pregnant,

nasaurluuluni qanellratun. Aren kiituani tang
/it was a girl /as he predicted. /Oh my, /soon /you see

angliluteng, aatiita-llu nel'iluki. Ellmeggnun
/they grew up, /and their father /built them houses. /Among themselves

teguqurluteng qanruciatun taum. Pinariaqameng
/they married /as predicted /by that one /When their time came

nayagateng teguluki nuliqluki, nunarpaurtut.
/their younger sisters /they took /for their wives, /they became a village.

Kiituani taukuūrluuk angayuqaagket tua-i
/Soon /that dear old couple /their parents /then

angukaraurtuq arnassagaurrluni-llu. Qetunrarugakenka
/became an old man /and became an old woman. /Their many sons

auluklukek. Tutgaralinglutek, aren
/supported them. /They got many grandchildren, /oh my

mikelnguut-gguq neplirqata qakma nuliani
/the children /whenever they were noisy /outdoors /his wife

pinauraa, "Quyanaqvaa-ll' imumi
/he would say to her, /"I'm so grateful /to the one

ayuqucirturtemegni camek nallulunuk
/our instructor /of anything /without knowledge

aipaqlemegni yugyuumirlunuk.
/when we lived as a couple /yearning for other people.

Nunallret-llu ingkut
/And also at the abandoned village /over there

elaganrilluararaqluki yull'ernek yuarluki.
/we'd be on the verge of digging /remains of people /looking for.

Cunawa-qaa taum wani nukalpiam
/It turned out that /that one /recently /the great hunter

cikiluaqaqiikuk." Tua-i yuurullukek
/gave us a beneficial gift." /So /he transformed into a human for them

imaam yuin camkut unguvalriarita
/the ocean's /spiritual beings /those down there /their living beings

iliita yuurulluku ullagluku
/one of them /transformed into a human for her /went to her

ayuqucirturlukek. Tua-i nunarpaurtellukek.
/showed them how. /So /he allowed them to become a large village.

Tua-i-wa waten nangelria.
/And so /thus /it ends.

Kiagmi Neqlivik
(Fishcamp In Summer)

Unuakumi makcara'arluteng uptut atrauquriluteng
/In the morning /rising early /they packed /and carried down

aklumeggnek, cali-llu kinertalluliameggnek,
/their possessions /and also /the dried meats they'd made,

ullig'arualiameggnek-llu uciviirucan
/and the small fish they'd prepared /when it was loaded just enough

tauĝaam angyaq taqluteng. Qimugteteng-llu
/only then /the boat /they stopped. /Their dogs

piviilata unilluki tamaavet
/because they lacked space /they left them /there

up'nerkiyarameggnun, unuaquani aqvanaluki.
/at their spring camp, /the next day /intending to get them.

Aatiit-llu qayuwa allamillarmek mikcuarmek
/Their father also /this time /year old /a small one

levaarluni. Taukut-llu ilai qiilerrluteng,
/he had a motor. /And those /her siblings /were showing excitement

uterrnginanermeggni, utercuum ugaani.
/while on the way back, /their wish to go back /because of it.

Erneq-llu qukaqerluku nunameng ketiinun
/ The day too /just about at its middle /their village /its foreground

tull'uteng taũgaam arulairpek'nateng neqlillmeggnun
/they reached /however /they did not stop /at their fish camp

ayagluteng, caliarkaliameng tekiskuneng.
/but went on, /because they had work to do /when they arrived.

Tekicaqliameng-llu neqlillmeggnun petuggaarluku
/And when they finally arrived /at their fish camp /after mooring

angyateng taguquriluteng. Maaten murilkut
/their boat /they proceeded to unload. /Lo and behold /they noticed

ak'a tamana neqlillrat ellma cungagingllinilria.
/already /that area /their fish camp /partially /beginning to turn green.

Canyaarnek tumyarat avatiit patumaluni,
/With new shoots of grass /the footpath's /sides /were covered,

makut-llu napat avayait ellma cali cuyangllinilu teng. Tuani
/and those /trees' /branches /partially /also /were budding. /There

qikutarluteng caniatni qer'at. Qikutaq
/they had a fish bin /next to /the fish drying racks. /The fish bin

tuskallernek avaterluni ilua-llu nat'liumaluni
/of planks /the sides were made /and its interior /was floored

tuskanek. Taũgken qer'at kevraarturpallugnek
/with planks. /But then /the fish drying racks /mainly out of spruce

piliaruluteng. Qer'aliaqluteng muragnek cetamanek
/were made. /The fish drying racks were made /of logs /four

naparcirraarluteng tua-i-llu malrugnek muriignek aglucetun
/first erected /and then /two /logs /as ridge poles

elliviklukek malrutaararlukek napartak. Tua-i-llu cali
/were placed on /by pairs /the erected posts. /And then /also

napapianek iqtuuralrianek inivililuteng tamakuk
/out of willows /medium sized /they made rack-members /those

muriik qaingagnun elliluki qeratmun. Tamavet
/two ridge poles /on top of them /by putting them /across. /On those

tua-i ulligtarnek iniigaqluteng. Talicivik-wa
/then /the prepared fish /they hung. /There was a smoke house

keluatni qer'at, keluani-wa
/behind /the fish drying racks, /and there was behind

taliciviim ellivik. Caniani-wa taliciviim
/the smoke house /a fish cache. /Beside /the smoke house

elagaq, tuani uquuteteng wall'u atsat
/was a root cellar, /there /their seal oil /or also /berries

qemangqavkaraqluki. Ciumek aatiita pelatekateng tagulluku
/they stored. /First /their father /their tent /carried up

civtaa pelatekarvimeggnun. Irniakek-llu taguquriluteng
/and set /on their tent location. /And their children /carried up

uqiggetenraaraitnek cameng. Imkut-llu kinertalluuteteng
/lighter ones of /their possessions. /Those /their dried meats

qemitauteteng-llu kinrumalriit ellivigmun
/and dried squirrels /which were completely dry /into the cache

mayurrluki, kinrumanrilnguut-llu talicivigmun
/they put up /and, the partially dried ones /to the smoke house

itrulluki agarrluki initarnun.
/they took in /and hung them /on the fish drying racks.

Aaniit-llu auqirraarluni tamaaken ceń'armek
/And then, their mother /gathered wood /from there /from the beach

talicivigmi kenilleq kumarqaarluku kenirluni
/in the smokehouse /the fireplace /after lighting it /cooked

neqkameggnek, uungan-llu keniraq
/food for themselves, /and when it was finished /the cooking

puqlirirraarluni saayiriluni. Tua-i-llu
/she boiled some water /and made some tea. /Then

taqngami ilani qayagaurluki neryartuusqelluki.
/when she was done /her family /she summoned /to come to eat.

Nerluteng-llu talicivigmi estuululiameggnek
/They ate /in the smokehouse /the table they made

estuulurluteng, aqumlleliameggnek-llu
/using it for a table, /and also, the chairs they made

aqumllerluteng. Tua-i-llu nerenriameng aaniit tagluni
/using them for seats. /And then /after they ate /their mother /went up

pelatekamun curuliuryarturluni. Pelatekam iluani estuulurtarluni,
/to the tent /to make the bed. /The tent /inside it /was a table,

kaminiamek, qulqitnek, ingleret-wa. Ingleq ayakutarluni
/a stove, /cupboards, /and a bed. /The bed /had posts

kevraartunek, qaingatni-wa caniquyat, tuskat
/of spruce, /and on it /the cross pieces, /made of boards

inglerat. Aaniita-llu qaingatnun tamakut inglerat curuq
/were slats. /Their mother /on top of /those /slats /the mattress

saggluki akitmun, tua-i-llu kingumek egturyaurcuun civvluku.
/spread /across, /and /next /mosquito net /she set up.

Natra-wa pelatekam teggelria marayaq, caninqegcaaraumaluni.
/The floor /of the tent /hardened /ground, /was well swept.

Qulqitet-llu qaingatnun urtaq elliluku.
/And, the cupboard /on its top /the sourdough mixture /she put.

Urtamek tamaani quulecirilallruut
/The batter /in those days /they would set to become sourdough

assaliaqameng carrarmek ilakuigaqluteng. Tua-i-llu
/when they made pancakes /a little /they would leave. /And then

tauna ilakuaq mermek auluku
/that /left over /some water /was added to it

uitavkaqarraarluku-llu unugpailgan mukaamek
/and after allowing it to sit /before evening /some flour

ilaluku. Cali-llu kaminiarat piliaruluni taingkallermek
/was mixed into it. /Also /their stove /was made /from an oil drum

uivtanqellriamek. Qaingani-wa kaminiam avatiin
/a round one. /On top of /the stove /from the rim

ukatiini puyirvik, ukatiini-wa
/a tiny bit this way /was a chimney, /and on the area this way

puyirviim murirvik, aciqvaarmi-wa caniqerrani,
/from the chimney /was a stokehole, /toward the bottom /on its side,

ciuqerrani, cup'urilleq. Murirviim-wa patua
/in the front, /was a draft hole. /For the stokehole /the cover

manigcetellria cavik. Pelatekam-wa agluani pagaani
/smoothed out /was metal. /The tent /on its ridge pole /up there

inivik. Tamaani tua-i inartaqluteng tamarmeng
/was a clothes line. /There /so /they would go to bed /all

caniqliqurluteng inglerni. Tua-i-llu unuaquani aatiit
/side by side /on the bed. /And then /the next day /their father

melqulget malikluki ayagluni ikamrak, qimugtet-llu
/the furs /taking them with him /he left /the sled, /and the dogs

aqvaluki up'nerkivimeggnek, cali-llu kuvyateng
/to get /from their spring camp, /and also /their fishnet

qusuurcuuteteng-llu qalu nunameggnek aqvalukek. Tua-i
/and their smelt device /the dipnet /from their village /to get both. /So

ciumek ikamrak, qimugtet-llu aqvaluki nunameggnun
/first /the sled, /and the dogs /he fetched /at his village

tekicami ikamrak tagullukek, kuvya-llu
/when he arrived /the sled, /he unloaded it, /and the fishnet

iqairissuulvagmun ekraarluku atraulluku angyamun.
/in a large tub /he placed /and carried it down /to the boat.

Taqngami-llu melqulget ang'aqluki kipusviggluni.
/After doing these /the furs /taking with him /he went to the store.

Tunrraarluki-llu melqulget aturyukmeggnek canek paivciluni
/Having sold /the furs /the essentials /items /he brought out

mukaamek, saalamek, kuuvviamek, saayumek, suutamek,
/flour, /shortening, /coffee, /tea, /soda,

taryumek, saarralamek-llu. Akiutai-llu cipluteng.
/salt, /and sugar. /And there was some money /left over.

Atrauqaarluki-llu kipukengani uterrluni ilaminun
/And after he carried down /his purchases /he went back /to his family

neqlillerni. Tekicami-llu petugluki qimugtet
/at the fish camp. /When he arrived /he chained /the dogs

petugviitnun.
/to their posts.

Qusuuret-llu pinillruitki un'gani
/The smelts also /since they'd said they arrived /downriver

nererraarluni, kangciramek maligluni ayagluni qaluyarluni.
/after he ate, /a tarp /taking with him /he went /to dipnet.

Tua-i-llu ilai tekipailgan inarrluteng,
/Then /his family /before he came back /went to bed,

caliarkalirciqngameng unuaquani nuv'iluteng
/knowing that they will be very busy /the next day /stringing

qusuurnek. Unuumainanrani aatiit tekicami
/smelts. /As the night progressed /their father /when he arrived

taguqurirraarluni qusuurtaminek qikutarmun,
/after he brought /the smelts he'd caught /to the fish bin.

inartuq, ak'a ilai qavangellrullinilriit.
/he went to bed, /already /his family members /were sleeping.

Unuaquani-llu unuakumi makcara'arluteng
/Next day /in the morning /they got up early

aanakellriit
/along with their mother

qusuuliuqataameng,
/because they were going to work on the smelts

nuv'itkarrluteng uqvigpagnek. Tua-i-llu tamakut
/they gathered for use as stringers /willows. /Then /those

avayairluki, kangrit taũgaam
/they removed some branches from them /the top branches /however

pivkenaki. Malruk avayaillrek
/leaving. /Two /of which the branches were removed

kangrarkenkun ingluklukek qillrullukek
/by their top branches /pairing them /they tied them together

nuv'itkaliurluteng iqukek-llu canalukek,
/thus making stringers /the both ends also /they carved,

nuv'itnguyunaq'laata cingickellriit. Tua-i-llu tamakut
/because they made stringing easier /the pointed ones. /Then /those

nuv'itkat taqicata nuv'iluteng,
/stringers /when they were finished /they started stringing,

taqngameng-llu iniluki qer'anun tamakut
/and upon finishing /they hung them /on the fish racks /those

nuv'ateng. Tuaten kinercirluki, kinrata-llu
/which they had strung. /That way /they dried them, /when dried

qaingit avvluki tamakut patgumatellriit.
/their surfaces /they separated /those /which were dried together.

Tua-i-llu kinrata mayurrluki ellivigmun.
/Then /when they were dried /they carried them up /to the cache.

Kinguatni-llu qusuuret taryaqviit piata,
/After /the smelts /king salmon /when they arrived,

kuvyaaqluni. Atercetararaqluni angyam
/he started to use the net for fishing. /He would drift-net /the boat

kinguanun kuvya iqairissuulvagmun assigtallni
/on it's stern /the net /in the big tub /which he set

piluku, tua-i-llu aterceta'arqataami
/first by putting it /and then /when he was going to drift-net

cavescirluni civvluku kuvya.
/while someone is rowing /he would set /the net.

Akiqvaaraanun kuigem piluni ciunga
/Close to the shore across /the river /then he would go /the bow

angyam agaatmun caulluku. Cavesta-llu
/of the boat /toward the other shore /and turn. /And the oarsmen

cavngan civvluku kuvya, civcimariamiu-llu
/when he started to row /he would set /the net, /then after he set it

cavesteńi cimirluku. Tua-i-llu cav'urluni
/his oarsman /he would relieve. /And then /he rowed for a time

aterqurluni uatmun. Pitaqami kuvya
/as they drifted /downriver. /Whenever it caught something /the net

nallunaitaqluni, kuvyam pugtaqutai neqet
/one knew, /by the net's /floats /the fish

anassaagaqata pektaaraqluteng. Tua-i
/whenever they tried to escape /they would jiggle. /Then

piyunariaqan kuvya takuaqluku. Iliini
/when it was time /the net /he would take the fish from it. /Sometimes

unugiuraraqluni mikurngataqata neqet.
/he would fish every night /when they were abundant /the fish.

Tamakut taryaqviit ulligtaqluki
/Those /king salmon /they would fillet for drying

nerrluyagairluki. Cali-llu kiarneliaqluteng
/by removing the backbones. /And also /they would make fillets to dry

tamaaken kemganek nerrluum. Meluitnek-llu
/from that /from the flesh /of the backbone. /Their roe also

kinerciriaqluteng ellami initarnun
/they would dry /outdoors /on the fish drying racks

agarrluki. Tamakut-llu kinssiyaagpailgata
/by hanging them. /And those /before they are completely dried

ilaqaqluki nutaranek melugnek puckamun ekluki,
/alternating with /the fresh /roe /into the barrel /they put them,

muiran-llu puckaq teq'erluku. Ciqret-llu
/and when it became full /the barrel /they buried it. /The offal

qimugteńun nerevkaraqluki. Qamiqut-llu
/to the dogs /they fed. /Also, the heads

qamiqurrliluki ilait-llu
/they partially split and hung by the gills /and some

tep'liluki. Tep'liqataraqameng
/they aged by burying. /When making aged fish

teq'allirraarluteng qamiqunek imiraqluku teq'alleq
/they first dug a pit in the ground /with heads /they filled /the pit

tua-i-llu muiran nunamek patuluku.
/and then /when it was full /with earth /covered it .

Uugaqluteng tepet malrugni agayunregni,
/They would age just so /the aged fish /in two /weeks,

uungata-llu nerluki. Taryaqviit-llu
/and when they are aged just so /they ate them. /And, the salmon

ilait ungelkaaruluki ner'aqluki. Aurluteng-llu
/some of /as boiled steaks /they ate. /They would also gather

cuassaanek kenirateng augaqluki. Cali-llu
/greens /to their cooking /and add them. /And also

qeltairraarluki tayarulunguat, qanganaruat, atsaruat,
/after removing their skins /willow shoots, /wormwood, /camomile,

qugyuguat, ikiituut-llu ner'aqluteng. Tua-i-llu
/groundsel, /and wild celery /they would eat. /Then

angukaat piyunariata
/the wild rhubarb /when they became ready

angukaarrluteng ekvililrianun,
/they went to gather wild rhubarb /at the area with many cut banks

tamaani naulaata angukaat.
/in those areas /since they grew /the wild rhubarbs.

Angukaartameng-llu cuyait kenirraarluki qemaggluki.
/Also the wild rhubarbs' /leaves /after cooking /they would store them.

Cali-llu quagcinek aurluteng kenirraarluki cali
/And also /some sourdock /they gathered /after cooking them /also

qemaggluki. Kiagumainanrani-llu
/they would store them. /And as the summer progressed

atsalugpiat pingata iqvarluteng,
/the cloudberries /when they became abundant /they picked them,

ilait-llu yuut atsiyaraluteng. Iqvaraqluteng-llu
/and some /people /went camping just to pick berries. /They also picked

qiunek akutarkameggnek. Iqalluut-llu
/blueberries /for their Eskimo ice cream. /And the chum salmon

taryaqviit kinguatni piata
/the king salmon /subsequent to them /when their run arrived

iqallugcuutetgun kuvyangluni. Tamakut
/with a chum fishing net /he started net-fishing. /Those

ulligtaqluki ataqercelluki nerrluyagaitnun,
/they would fillet for drying /attached /at their backbone,

ulligqaarluki ayagtuucirraarluki
/after filleting /and propping them with a stick to keep them spread

iniaqluki. Ulligtaut
/they would hang them. /The fish which was prepared

inimavkarraarluki ellami kinssiyaagpailgata
/was left hanging /outdoors /before completely dried

talicivigmun itertaqluki talicivigmi-llu
/to the smokehouse /it was taken in /and there in the smokehouse

aruvaggluki. Tuaten calirpiim
/it was prepared with smoke. /Thus /the busiest time

akuliini aruvagkartaqluteng napapianek.
/in the middle of it /they would gather for smudge /some willows.

Tua-i-llu eqiurluki. Ernerpak-llu unuaquaqan
/And then /they would chop them. /All day /every day

kumarrluki kenillret kumavkarluki tamakunek
/they would start a fire /the fireplaces /they kept lit /that

aruvagkanek murirturluki puyurrluki neqet. Cali-llu
/wood for smudge /using it to stoke /thus smoking /the fish. /Also

qakinernek muragtaqluteng muragkameggnek keniraqameng.
/dry wood /they would gather /to use as fuel /when they cooked.

Kinguatgun-llu iqalluut qakiiyaat piluteng.
/After /the chum /the silver salmon /started running.

Qakiiyarcurluteng-llu teq'erkameggnek
/So they fished for silvers /to bury underground

akungqaurcelluki mermi- amlleriata-llu
/they left them submerged /in the water /then after there were enough

teq'erluki. Uksumi tamakut ner'aqluki.
/they buried them. /During the winter time /those /they ate.

Tua-i-llu tamakut ulligtaat puyurcimariata
/Then /those /prepared fish /when they were well smoked

ellivigmun mayurrluki. Taqiucameng-llu
/to the cache /they put them up. /And when they were finished

neqlinærmek upagluteng nunameggnun,
/with tlheir fish preparations /they moved /to their village,

elitnauıresqelluki taukut irniatek.
/wantimg them to attend school /those /children of theirs.

Errata

Pg. 17, Yup'ik line 3, *Tutgara'urluum* should be *Tutgarrluum*
Pg. 22, Yup'ik line 2, *minquteu͡rluak* should be *mingquteu͡rluak*
Pg. 22, Yup'ik line 6, *amllerluteng* should be *amllerrluteng*
Pg. 34, Yup'ik line 7, *keggani* should be *kegginani*

Yup'ik Stories Read Aloud

Yugcetun Qulirat Naaqumalriit Erinairissuutmun

With Transcriptions and Word-By-Word Translations

Recorded in Yup'ik and Translated by Anna W. Jacobson

On a sixty-minute tape, Central Alaskan Yup'ik Eskimo speaker Anna Jacobson reads six stories in her native language. Yup'ik transcriptions and English translations are presented in an accompanying booklet.

The stories include five traditional tales from various Yup'ik areas of southwestern Alaska and one account of family life in a Kuskokwim River fishcamp. The booklet allows the listener to follow the stories as they are being read in Yup'ik on tape. Translations are presented in an interlinear word-by-word format, providing an English gloss for each Yup'ik word as it is spoken.

The tales were originally oral presentations, one of which, *The Lost Needle*, was first written down more than one hundred years ago.

These recordings are intended as an aid to students who want to improve their understanding of spoken Yup'ik. Through listening to the stories as they are being read clearly at a moderate speed and by following the printed text and translation, students can bridge the gap between understanding the written word and understanding the spoken language in real time.

The six stories read in Yup'ik by Anna Jacobson are:

Nunat Ercuilkai (A Village Without Daylight), known in variations by native groups from the Chukchi Peninsula of eastern Siberia to Hudson Bay. This version was told by Charlie Pleasant of Quinhagak in 1981.

Cetugpak (Long Nails), a traditional tale from Nunapitchuk, told in the early 1970s by Marie Nick.

Mingqun Tamalleq (The Lost Needle), transcribed by Catholic Priest Francis Barnum, who lived on Nelson Island for eight years beginning in 1891.

Angun Aklanqurrutngurtelleq (The Man Who Became a Weasel), told by Agnes Hootch of the Lower Yukon and collected by Martha Teeluk in the late 1960s.

Imaam Yua (The Person of the Sea), told by Matilda Oscar of the Bethel area and collected by Martha Teeluk in the late 1960s.

Kiagmi Neqlivik (Fishcamp in Summer), written by Anna Jacobson of Kwethluk in the early 1970s and revised in 1997.

Cover illustration "Beluga Hunter and Dwellings – Lower Kuskokvim, Alaska" from the report in the Tenth Census on the Population, Industries, and Resources of Alaska by Ivan Petroff. U.S. House, *Seal and Salmon Fisheries and General Resources of Alaska*, 55th Cong., 1st sess., 1898, H. Doc. 92, Part 4, 380.

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